thus reduced to mere expediency, and that on an individualistic basis. Every man is admonished to do that which seems to him at the moment best, but with no guiding principles to determine what is best, and with no assurance that any two individuals will agree in their judgments. This type of thought in the realm of religion and morals has frequently recurred in modern times, but in less striking manner. The extreme individualists and skeptics are always with us, but especially conspicuous in periods of transition or reconstruction in men's ways of thinking.*

It has been said that doubt is the beginning of wisdom. However valuable doubt may be, it is safe to say that universal doubt is not the goal of human endeavor. The ancient Sophists doubted the traditional standards of morals, but having lived and died in a state of doubt, they are conspicuously wanting in positive contributions to human progress. Socrates also doubted the old Greek traditions and standards; he, however, had faith in the possibility of discovering new standards of a higher and more rational nature. Out of his faith and intellectual striving came the beginnings of the systems of ethics by which men may be guided in their conduct irrespective of variations in or absence of any orthodox religious faith.

The course of philosophical development has commonly been from dogmatism through doubt to rational faith. A notable example of this is the German philosopher, Emanuel Kant. He was brought up, philosophically, under the dogmatism of Christian Wolf; was awakened from his dogmatic slumber by reading the critical destructive philosophizing of David Hume. After this Kant wrote his Critique of Pure Reason, which seemed to destroy all real knowledge of an objective world and especially to overthrow the traditional philosophical proofs of the existence of God. This book was looked upon by some as a plunge into Agnosticism, if not into Atheism. In a later book, The Critique of Practical Reason, Kant constructed a new metaphysical world in which he found place for God, freedom, and immortality. From his own point of view he had destroyed knowledge that he might make room for faith. What he found by faith, though amply supported by reason, he regarded as the real world—the world that is a reality in itself, not merely a phenomenal appearance.

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*This topic is further discussed in Chapter XIV.

Thus in the philosophy of Kant, as in the New Testament, morality is vitally related to the concepts of God, freedom, and immortality. Faith and hope thus become attitudes common to religion and ethics. Both of these attitudes, thus reinforced, are powerful aids to progress.

Freedom, as here used, relates to the power of self-determination, within certain limits, and the resultant corresponding responsibility of the normal individual for his behavior; practically, this point of view is implied in our judgments concerning the moral character of any individual.

PROBLEMS

1. (a) What kind of perfection is referred to in Matt. V:48?

(b) What in ethical theory corresponds to this religious ideal?

2. Is perfection as an ideal to be regarded as static or as progressive?

3. (a) Enumerate some of the most important qualities of character to be realized in the attainment of perfection.

(b) Which of these are mentioned in the Sermon on the Mount?

4. Explain as fully as you can the ethical implications in James' statement concerning "pure religion" (James 1:27.)

CHAPTER VI

CONDITIONS OF INDIVIDUAL MORAL DEVELOPMENT

A. Humility, Desire for Truth and Right Life, Willingness To Obey Truth and to Serve Fellow-Men

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for *I am meek and lowly in heart;* and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." Matthew XI: 28-30.

On one occasion the mother of the apostles James and John came to Jesus with the request that special distinction be granted her sons in his kingdom. When the other ten apostles heard of it "they were moved with indignation against the two brethren."

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be so among you: but *whosoever will be great among you, let him be your minister;*

"And *whosoever will be chief among you, let him be your servant*:

"Even as the *Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" Matthew XX: 25-28.[1]

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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[1] See also: Luke IX: 46-48 and XIV: 7-11.
Mark IX: 33-37.
Mark X: 13-16 and 35-45.
I Cor. IV.
Eph. IV: 1, 2.

"And Jesus called a little child unto him, and set him in the midst of them,

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"*Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*" Matthew XVIII: 1-4.[2]

"And whosoever shall exalt himself shall be abased, and *he that shall humble himself shall be exalted.*" Matthew XXIII: 12.

"Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low: because as the flower of the grass he shall pass away.

"For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: *so, also shall the rich man fade away in his ways.*" James I: 9-11.

Peter in his first epistle general exhorts the elders to "feed the flock of God" but not "as being lords over God's heritage, but being ensamples to the flock;" then follows:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, *and be clothed with humility*: for God resisteth the proud, and giveth grace to the humble.

"*Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.*" I Peter V: 5, 6.[3]

"For not he that commendeth himself is approved, but whom the Lord commendeth." II Corinthians X: 18.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. *Be not wise in your own conceits.*" Romans XII: 16.

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[2] See also Luke XVIII: 15-17.

[3] See also: Matt. III:1-10.
Luke III: 7-14.

"For I say, through the grace given unto me, to every man that is among you, *not to think of himself more highly than he ought to think;* but to think soberly, according as God hath dealt to every man the measure of faith." Romans XII: 3.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew V: 6.

"*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:*

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will give him a stone?

"Or if he ask a fish, will give him a serpent?

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew VII: 7-14.[4]

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

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[4] See also Luke XI:9-13.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew VII: 24-27.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James IV: 17.

"For as the body without the spirit is dead, so faith without works is dead also." James II: 26.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus III: 8.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

"As new born babes, *desire the sincere milk of the word*, that ye may grow thereby: * * *" I Peter II: 1, 2.

Commentary

Humility, meekness, teachableness are all opposed to conceit and inordinate pride but are by no means identical with self depreciation. Teachableness, meekness and humility were manifest in Jesus in his willing submission to the will of God, in his disposition to mingle with the lowly and even with sinners in need of the inspiration of a better life, and in his willingness to serve his disciples as though he were the least among them. Yet these qualities did not conflict with his vigorous, aggressive promulgation of the truth as he saw it, and his stern rebuke of the proud Pharisees and lawyers who hung upon every technicality of the law and tradition to the neglect of the more important aspects of the religious life.

These characteristics of Jesus lie at the very foundation of the moral life. Without these qualities no one can hope to render the greatest service to fellow men; and there is no other way of developing personality or moral character. Development of the individual and service to fellow men go hand in hand. Both go best, however, when attention is centered upon service. Such an attitude of mind is unfavorable to development of conceit and its kindred vices. One who is interested primarily in service is naturally both forgetful of self and ever ready to learn new truth as a means of more effective service. Unbiased observation will readily convince even those of high repute for learning and wisdom that they may learn much from persons of little repute for these qualities.

That humility or teachableness as a quality of character may be most effective it must be supplemented with "hunger and thirst after righteousness" and also, of course, for truth as it has bearing upon human problems. "No virtue is safe that is not enthusiastic." Mere understanding of right may be of little practical value. Intellectual perception to be effective must be supplemented by enthusiasm for the right and the habit of determined action. Perception of truth in this connection has special reference to perception of moral values in their proper perspective. The principle of "suspended judgment," listed by some writers as the greatest discovery of modern times, has very great value as applied to theory, scientific or other, and to passing judgment upon the character or the guilt of accused individuals. Its usefulness, however, is somewhat more limited when applied to a decision upon a proposed course of action, where action of some sort is needed. Life situations ordinarily demand action; this action can be based at best only upon such decisions as can be rendered without undue delay as to what is best to do. In such situations the everlastingly suspended judgment of the purely academic mind may be socially and morally disastrous. Mere abstract theory may well wait upon the "suspended judgment" until all the facts concerned are known. Even then differences of opinion concerning such theories are not properly causes for war or personal quarrels.

Unfortunately, many well meaning, respectable people have nurtured a kind of pride that causes them to be offended when attention is called to their mistakes. Apparently, they do not want to believe that they ever make mistakes. This assumption, unconscious, no doubt, of infallibility is the surest guarantee that their mistakes will be repeated indefinitely. Other individuals have a pride that resents suggestions from "subordinates," from whom they might learn much had they only cultivated the qualities of mind commended in the beatitudes.

Then there are the dogmatists, found among scientists as well as among theologians, among the learned as well as among the ignorant. These are minds that have become wedded to one type of theory and then forever closed against anything that seems to conflict with it. They not only dam their own progress but are much given to damming the world and everything that makes for progress, except as they narrowly conceive it.

Evidently the remedy for these evils is cultivation of the habit of open mindedness, enthusiasm for truth and righteousness, and the habit of acting upon the best judgment available whenever the need for action arises. The fact that bigots often manifest great enthusiasm for what they narrowly conceive to be truth, is no reason why broad-minded, enlightened people should be devoid of enthusiasm, or that this enthusiasm should lead to persecution of persons who have different convictions.

PROBLEMS

1. Show how meekness may contribute to strength of character.

2. (a) What quality of character is the opposite of meekness?

(b) Show how this opposite quality of character may be a handicap.

3. What do you conceive to be the chief characteristics of true greatness?

4. Is a person's character determined primarily by his knowledge or by his attitude toward life?

5. Illustrate the meaning of the phrase, "hunger and thirst after righteousness."

CHAPTER VII

CONDITIONS OF INDIVIDUAL MORAL DEVELOPMENT (Cont.)

B. Consecration to the Ideal.[1]

"And when he had called the people unto him with his disciples also, he said unto them, *Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

"*For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

"Or what shall a man give in exchange for his soul?

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark VIII: 34-38.[2]

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

"This is the first and great commandment.

"And the second is like unto it, *Thou shalt love thy neighbor as thyself.*

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[1] Royce, Josiah: The Philosophy of Loyalty, deals with a kindred theme in Ethics.

[2] See also: Matt. X: 39 and XVI: 24-26.
Luke IX: 23-26 and XVII: 33.
John XII: 25, 42, 43.

"On these two commandments hang all the law and the prophets." Matthew XXII: 34-40.

Following the narrative of the last passover is this passage:

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

"And when he was at the place, he said unto them, Pray that ye enter not into temptation.

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

"Saying, Father, if thou be willing, remove this cup from me: nevertheless *not my will, but thine, be done.*" Luke XXII: 39-42.

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because *I seek not mine own will, but the will of the Father which hath sent me.*" John V: 30.

"Lo, I come to do thy will, O God." Hebrews X: 9.

In the Epistle to the Ephesians, Paul admonishes his Gentile converts "that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, * * * " but,

'That ye put off * * * the old man, which is corrupt according to the deceitful lusts;

"And be renewed in the spirit of your mind;

"And that ye put on the new man, which *after God is created in righteousness and true holiness.*

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

"Be ye angry, and sin not: let not the sun go down upon your wrath:

"Neither give place to the devil.

"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians IV: 22-32.[3]

"Finally, my brethren, *be strong in the Lord*, and in the power of his might.

"*Put on the whole armour of God*, that ye may be able to stand against the wiles of the devil." Ephesians VI: 10, 11.

In the Epistle to the Romans, Paul expresses the same thought of complete consecration to God and righteous living. Speaking of those who have been baptized into the church, he says:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

"For he that is dead is freed from sin.

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"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but *yield yourselves unto God*, as those that are alive from the dead, *and your members as instruments of righteousness unto God*." Romans VI: 6-13.[4]

"For to be carnally minded is death; *but to be spiritually minded is life and peace*.

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[3] See also: Romans VII:21-25.
Eph. V: 1-18.
Titus III: 1-9.
Col. III: all.
The Acts XXIV: 16.

[4] See also: Romans I: 16-32.
II Timothy III: all.
I Peter IV: 1-5.
Jude. All.

James II: all.
I Peter II: 1-3.
II Peter III: 11-14.
1 John I:6, 7; II: 28, 29, and V: 18.
I Cor. VI: 7-10 and XV: 56.
Titus I: all.
II Peter II: all.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

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"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

"For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live." Romans. VIII: 6-13.

"Be not overcome of evil, but overcome evil with good." Romans XII: 21.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II Timothy II: 22.

After denouncing the evil deeds of the wicked, Paul writes to Timothy:

"But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience.

"Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works." II Timothy III: 10-17.

"For the grace of God that bringeth salvation hath appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, *we should live soberly, righteously, and godly,* in this present world." Titus II: 11, 12.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Corinthians III: 16, 17.

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." I Corinthians XV: 34.

"Giving no offense in anything, that the ministry be not blamed:

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

"In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

"By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,

"By the word of truth, by the power of God, *by the armour of righteousness,* on the right hand and on the left. * * * II Corinthians VI: 3-7.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians IV: 8.

"And who is he that will harm you, if ye be followers of that which is good?

But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled;

"*But sanctify the Lord God in your hearts*: and be ready always to give and answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

"Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." I Peter III: 13-17.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the *righteousness* of God and our Saviour Jesus Christ:

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

"According as *his divine power hath given unto us all things that pertain unto life and godliness,* through the knowledge of him that hath called us to glory and *virtue*:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." II Peter I: 1-8.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

"And he answered and said unto him, Master, all these have I observed from my youth.

"Then Jesus beholding him loved him, and saith unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

"And he was sad at that saying, and went away grieved: for he had great possessions.

"And Jesus looked around about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

"And the disciples were astonished at his words. But Jesus answereth again, and sayeth unto them, Children, *how hard is it for them that trust in riches to enter into the kingdom of God!"* Mark X: 17-24.[5]

"Labour not for the meat which perisheth, but *for that meat which endureth unto everlasting life,* which the Son of man shall give unto you: for him hath God the Father sealed." John VI: 27.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name;

"*Thy kingdom come, Thy will be done on earth, as it is in heaven.*

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." Matthew VI: 9-13.

Commentary

One of the most profound truths concerning the moral life is embodied in the statement, "Whosoever will save his life shall lose it." Implicit in this statement is the principle of consecration of the individual to the great cause of human salvation, in religious terms, or human welfare and progress, in ethical terms. It is a well attested fact in human experience that he that seeks after pleasure (as the goal of life) does not find it. The final outcome of such a life is usually quite the reverse of pleasant. It also seems to be true that the highest type of moral character is not attained by directly seeking it. Such an attitude is too subjective; it is directly subversive of the end sought. Take, for example, the case of a young man who has a laudable ambition to develop his own personality, but who has become so obsessed with it that it is always uppermost in his mind. When asked for some gratuitous social or religious service he at once asks himself, not what good may I accomplish by responding to this call, but what development will I get out of it? This attitude may not be self righteous, perhaps it may better be called an effort toward righteous selfishness, a contradiction in terms, to be sure, resulting from the assumption of contradictory attitudes. No one can be righteous, good, or virtuous in the highest degree unless consecrated to the highest good of mankind, himself included but not singled out for preference. No great character ever developed by giving first or primary concern to his own development. All the really notable characters of history, from the standpoint of morals and religion, have become such through consecration to the service of fellow men. This often appears as consecration of all one possesses to a great cause having to do with triumph of right principles or of human liberty over principles that tend to demoralize humanity or practices that result in human oppression and bondage.

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[5] See also: Matt. XIX: 16-22.
Luke XVIII: 18-25; XII: 13-21; and XVI: 13-15.
The Acts VIII: 17-23.

Many phases of this point of view are developed by Professor Josiah Royce in his Philosophy of Loyalty. This philosophy points out the need for each individual to identify himself with some great and good cause, a cause in which he can lose himself in a cooperative effort to do something most worthwhile for the common good of all. It is not until a youth thus subordinates his narrower personal self to such a cause that he finds his higher and better self. This result is a by-product of his activities directed towards ends far beyond thought of himself alone. One of the most impressive negative illustrations in literature of this truth is the gospel story of the rich young man who came to Jesus seeking advice as to what further he might do to perfect himself. This young man's attitude is typical of the piously selfish who would save themselves, but would not suffer disturbance of their own comfort or convenience in the effort to save others.

In college classes in Ethics as well as in adult society at large, this doctrine of consecration to the common welfare is occasionally opposed by the doctrine of "enlightened self-interest." Advocates of this doctrine admit the principle of service, but only because it reacts beneficially upon self; thus self improvement becomes the conscious motive for whatever service one gives to others. Evidently this attitude is directly opposed to the admonition of Jesus that one should give without recompense. From a purely empirical standpoint enlightened self-interest cannot be substituted for consecration to the general welfare because it contains inherently that element of selfishness which negates the highest type of moral development. The element of love of neighbor is, in fact, entirely omitted. On the contrary, there is an implicit assumption that one has no real concern for his fellows; he is merely using their weaknesses and misfortunes as means of developing his own character. If any good comes to these fellow creatures it is only incidental to the necessities of the benefactor. Such an attitude on the part of a self-centered, inexperienced youth may be readily forgiven; it is likely to be outgrown; but when manifest by a man mature in years and experience who is religiously and perpetually concerned with his own personal salvation and, except for this, would throw to the winds all moral standards and obligations, this attitude is in fact the opposite of genuine religion and morality.

PROBLEMS

1. Explain and illustrate the ethical meaning of the statement, "Whosoever will save his life shall lose it."

2. What is the ethical meaning of Jesus' consecration to "the will of the Father?"

3. Explain in ethical terms Romans VIII: 6-13; give concrete illustrations of what you mean.

4. Explain and illustrate the practical moral value of Romans XII: 21.

5. Why is it better to suffer for well doing, than for evil doing?

CHAPTER VIII

"BY THEIR FRUITS YE SHALL KNOW THEM"

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them.

"Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew VII: 15-23.[1]

"But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

For *the kingdom of God is not in word, but in power.* I Corinthians IV: 19, 20.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

"For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

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[1] See also: Matt. XII: 33-37.
Luke VI: 41-45.

"But if ye be led of the spirit, ye are not under the law.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before (again), as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit.

"Let us not be desirous of vain glory, provoking one another, envying one another." Galatians V: 16-26.

"(For the fruit of the spirit is in all goodness and righteousness and truth;)" Ephesians V: 9.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is the *righteousness of God* revealed from faith to faith: as it is written, The just shall live by faith.

For *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men*, who hold the truth in unrighteousness;

"Because that which may be known of God is manifest in them; for God hath shewed it unto them." Romans I: 14-19.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus I: 15, 16.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

"If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you.

"*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.* John XV: 5-8.

Commentary

The moral character of a man is determined in large measure by his motives. This does not mean, however, that two men equally well meaning are, therefore, equal in moral attainment. The making of a strong character requires much more than good motives; these must be joined with social intelligence and social efficiency. Nor do good motives alone make a good act. Many ignorant or thoughtless people act very badly but with very good motives. Thus arises a dual basis of moral judgments by which an act may be condemned while the actor is exonerated, except as he is thoughtless or ignorant through negligence. The tendency of modern educational and ethical thought is to hold people responsible for thoughtlessness and reasonably avoidable ignorance.

There may, then, be a difference between passing upon the morality of an act as such and upon the moral character of the actor; this because of the limitations of human knowledge and fallibility of the moral judgment. Ethics as a science is concerned primarily with evaluating types of conduct as such. The generally accepted method is to approve or disapprove any type on the basis of the consequences that usually follow from it. Thus truthfulness is approved because it promotes confidence between individuals in all social relations. Lying is condemned because it tends to break down such confidence. Honesty with respect to property is approved because it promotes confidence in all business relations and, in fact, makes possible these relationships. Stealing is condemned because it tends to destroy all property right; it is also a case of violation of law, so long as property rights are guaranteed by law. Goodwill toward fellow men is approved because this attitude tends to promote social harmony, cooperative activity in beneficial causes, and, in general, the disposition to be helpful. Hate is condemned because it has the opposite consequences and, in addition, reacts unfavorably upon the personality of the one who harbors such an attitude.

These are examples of how conduct itself is judged by its fruits or consequences. One form of this method appears in John Stuart Mill's Utilitarianism. Under the name of teleology the same principle is emphasized in Fredrich Paulsen's System of Ethics. It is also called the instrumental or the pragmatic method applied to ethics. Thus far a large majority of contemporary students of ethics, including philosophical realists, are agreed.